

going on in the suburbs, especially in Barton Heights and Highland Park. Ginter Park has been active in many directions during the week. Seminary Avenue is being opened up north of a quarter of a mile, and already seven lots have been disposed of along the line of this extension, early buyers having picked up the big bargains at the initial prices. All improvements, such as water and sewer lines, shade trees and macadam paving, will be promptly installed.

Rev. Thomas C. Darst is a recent Ginter Park purchaser. He has secured the lot adjoining the northeast corner of Walton and Noble Avenues, and will build at once. This location is one of the highest points in Henrico county.

The Tuesday meeting of residents and property-holders of Ginter Park and the hearing before the county commissioners, held last Thursday, will both have far-reaching effect upon the welfare of this progressive community. Fine school facilities are to be provided, a system of street lighting is being worked out, and the opening of Chamberlayne Avenue and re-opening of Brook Road into the city will greatly improve this section in every way, and make it still more desirable as a place of residence.

"Forward" is the slogan of Ginter Park, and as the residents know what they want, and are going after these things in a business-like way, they will probably get them.

Northside Place.

This very encouraging report of developments in Northside Place is given by the Realty Owners' Exchange Corporation. During the last week they signed contract for the immediate construction of another new home on Virginia Avenue to cost about \$2,500. Several of the lot owners who contemplate building in the early spring have been in the office with their plans and specifications, indicating a regular building boom for this spring.

Mr. Martin is now living in Northside Place in his beautiful new house on Northside Avenue, and is very much pleased with the many advantages this property offers. His father-in-law, Mr. John Krauss, is also occupying his new home, which was completed this week at a cost of about \$4,000.

The Realty Owners' Exchange Corporation feel very proud of these new homes, and it is their purpose to get as many of like calibre of both people and houses as they can, as Northside Place is to be strictly a home community.

They also report several new buildings in progress that they have recently sold in Brookland Park.

BIDS ARE ASKED FOR

(Special to The Times-Dispatch.)

LYNCHBURG, Va., March 7.—The plans for the new home for the First National Bank here, which is to be let to contractors for estimates, and competitive bids will be made in a short time. The committee hopes to have everything in readiness to begin work by April 1st. The building is to cost upwards of \$50,000, exclusive of site and fixtures.

DRINK BLOOD AND DRESS UP IN BEADS

(Continued From First Page.)

is regulated by the government, which charges the natives 65 cents for enough wood to build one hut.

In addition to the huts, each family has two or three granaries to keep its winter supply of Indian corn. These are made with wicker walls and wicker floors, and are raised a foot or eighteen inches off the ground. They are usually about as big around as a hoghead and six feet in height. They have thatched roofs.

What They Eat.

The Wakkuyu are practically vegetarians. They live on the products of sweet-potatoes and a kind of millet. They have a few cattle and some sheep, but they consider them too valuable to be killed, and therefore breed them when the cattle are sick or become injured in some way and have to be killed. They have no chickens, and eat neither of them. The reason for this is that chickens crow, and in the past the locality of a village could be told by the crows and thereby brought down its enemies and the slave traders upon it.

These people have many dishes like ours. They eat roasting ears of the cob, and they boil beans and corn together, making a kind of succotash. They have also a great deal of millet and milk, and if one of the family becomes sick they sometimes give him mutton broth. In their cooking they use clay jars, which they rest upon stones and heat them over a fire.

They use gourds for carrying milk and water, and make bags of woven bark, ranging in size from a pint to four bushels. Such bags are used for all sorts of purposes, and the larger ones serve for the transportation of the grain to the markets.

Wives Worth Money.

The Wakkuyu looks upon the female of his family as much available capital. If a girl has fifteen or twenty wives, he is supposed to be wealthy beyond the dreams of avarice. I am told that many of the chiefs have a dozen or more, and that since the British have begun to exploit the forests, the more industrious of the native men have been increasing their families. A good girl, large and healthy, will bring as much as fifty sheep, and a man may pay down ten sheep and agree to bring a new wife from month to month as he and his wives earn them. He goes into the woods and cuts down trees, being paid so much per stick. If a man works hard, he may make \$1.25 or \$1.50 a month, and if in addition, he has several wives to help him, his income may be doubled or tripled.

In such work the men cut the wood backs to the market. They are loaded up by their husbands, a piece of goatskin separating the rough sticks from the women's skins. The bundles are tied on a rope, and a piece of skin, which is tied about the waist and reaches to the knees, and the woman, who has an apron of skin, which is tied about the waist and reaches to the knees, and the girl can carry as much as 200 pounds of wood in this way, and her husband does not scruple to load her with all she will take.

I made some inquiries as to the prices of such women, and I am told that a girl is supposed to be ready for sale at twelve years, and that \$20 in cattle or sheep is an average price. For this sum the woman should be large, well formed and fairly good looking. Ugly girls and lean girls go cheap and some such are often unwanted, in which case they have to work for their parents.

Great Railroad Thieves.

I saw a half-dozen Nandi, including two women, at one of the stations between here and the Escarpment. The men were almost naked, save that they wore cloaks of monkey skins with the fur on and strips of cowskin about the waist. The women had on waist clothes and blankets of cowdungs tanned with the hair on. These blankets were fastened over one shoulder, leaving the arms and half of the breasts bare. These Nandi were walking along the railroad track, and were closely watched by the station agents. I am told they are great thieves, and that they hold the rails to the ties, and even climb the telegraph poles and steal the wire. The women I saw had coils of brass wire around their necks and arms and long coils of similar wire tied to strings in their ears. In their own country, telegraph wire brings a big price as jewelry, and they look upon the strands of iron strands from pole to pole along the railroad.

Relieve inflammation of the throat caused by cold or catarrh. Contain no opiates.

read just as our women look upon gold and silver jewelry. If the wires along our tracks were made of gold and silver, so that one could snuff out a section far out in the woods and make a gold necklace for his girl out of it, you would have about the conditions that prevail here as to the telegraph. The native men are crazy for iron. They can use the bolts and rivets for slung-shots to harm their enemies, and all the iron they have had in the past has come from digging up the ore and smelting it.

The Nandi live north-west of here on a plateau which contains iron deposits, and they make a business of mining and smelting. Since the railroad has been built, they have come down from time to time and raided the tracks, and the British have had several little wars with them to keep them off. They had one in 1900 and another in 1903.

Queer Nandi Customs.

These Nandi are among the bravest of the African natives. They are much like the Masai, delighting in warfare, and ready to fight at the least provocation. They are more civilized than the Wakkuyu, and do considerable work in iron and leather. They have cattle, sheep and goats, and a few do some farming. Like the Masai, they bleed their cattle and drink the blood hot, sometimes mixing it with their porridge. After bleeding they close the wounds, so that the cattle grow well again. They are good hunters, and have large dogs, with which they run the game down so that it can be killed with spears. They also trap game by digging wedge-shaped pits, and covering them over with grass. They have donkeys which they use to carry the iron ore from the mines to their furnaces, where they turn it into pig metal.

These people have about the same customs of marriage as the Masai. The young girls live with their parents until they reach a marriageable age, and marriage is always a matter of bargain and sale. The price of a good-looking girl is three goats, a cow and a good fat hen, and the belle of the tribe may bring twice as much. Among the Nandi, the woman who bears the most children is considered the most valuable.

She who has twins is a mascot, and is given a cow, the milk of which goes exclusively to her. The younger women of this tribe wear small aprons or loincloths, ornamented with beads, and the young men go practically naked. The married men dress much like those I saw on the track.

I understand that the Nandi live about the same as the other natives about here. They have circular huts of boards, roofed with thatch. Each hut has a fireplace in the center, and on each side of this a little bed consisting of a platform of mud built along the wall of the hut. The people sleep on the mud and use round blocks of wood for pillows. The children sleep with their parents until they are six years of age, when they are shoved off into a smaller hut, and are especially for them. They believe in witches and medicine men, and they have a sky god to whom they pray every morning and whom they sacrifice when times are hard.

People Who Dress in Beads.

Nearly all these Africans believe in witch doctors. The Wakkamba, whose country I passed through on my way to Nairobi, frequently kill the women of their tribe when they are charged with witchcraft, and there is a record of something like forty having been murdered this way within the past two or three years. I saw these Wakkamba on the Athi plains and in and about Nairobi. They are tall and fine looking, having woolly hair, rather thick lips and almost straight noses. They wear but little clothing. Some of the women I saw were clad in nothing but beads.

They had bead leggings reaching from their ankles almost to their knees, and bead waistbands, embracing their waists from the breast to the thighs, with short bead aprons hanging down at the front. They wore wristlets consisting of about twenty coils of brass wire as thick as a lead pencil, and they had other coils of wire above and below the beeps encircling their upper arms. They had also necklaces of wire, and wire earrings, but all this failed to hide the greater part of their persons. The girls wore fat, plump and well fed, and their dark-brown skins had all the lustre of a briarwood pile well oiled.

Saving the African Forests.

In coming from the plains over the mountains into the Great Rift Valley, I rode for miles through the woods, and had a chance to see what the British government is doing to save the forests. Contrary to the general opinion, this country has but little woods except in the hills, and lumber is high. A great deal of that used at Mombasa and Nairobi is brought in from Norway, and some comes from the United States. Leaving the Kikuyu hills, where there are woods all the way to the ridge known as the Escarpment, and they extend for some distance down the sides of the Rift Valley. Here in the valley itself the country is rich in pasture, and there is no timber of any account. In the forest region, above referred to, the woods are used, and in many places the virgin timber has been cleared by the Wakkuyu, who burn the ground over in order that they may use the virgin soil for garden patches. The government is now prohibiting this, and is doing all that it can to save the trees remaining, and to build up new wood lands.

I met here at Naivasha an Australian who is one of the heads of the forestry department. He tells me that the government has established nurseries at Mombasa, Nairobi, Escarpment and Landis. Near Mombasa they are setting out teak trees, and at Nairobi they have planted a large number of acacia and eucalypti, which they have imported from Australia. The eucalypti grows well at Nairobi, saw trees there which were seventy-five feet high, and that although they were only five years of age.

The Monkeys and the Wood Lands.

This forest manager tells me he is laboring under the greatest of disadvantages in his efforts to raise trees. He says he has to fight not only the natives, but also the monkeys, baboons and other wild animals. The woods are full of monkeys, and among them is a dog-faced baboon, which grows as big as a ten-year-old boy. This animal barks like a dog and acts like a devil. It is very cunning, and then sneaks in at night and digs up the trees. If seeds are put in, it digs them up and bites them in two; and if the tree should sprout, it pulls the sprouts out of the ground and breaks them up and throws them away.

As a result the nurseries have to be watched during the day by men with guns in their hands. If the men have no guns the baboons will jump for the nearest tree and make grimaces out of the branches, only to return to the ground at night. If guns are brought out the animals realize their danger and run for their lives. These monkeys also dig up the Indian corn planted by the Wakkuyu, and they are said to be far worse than crows and blackbirds combined.

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